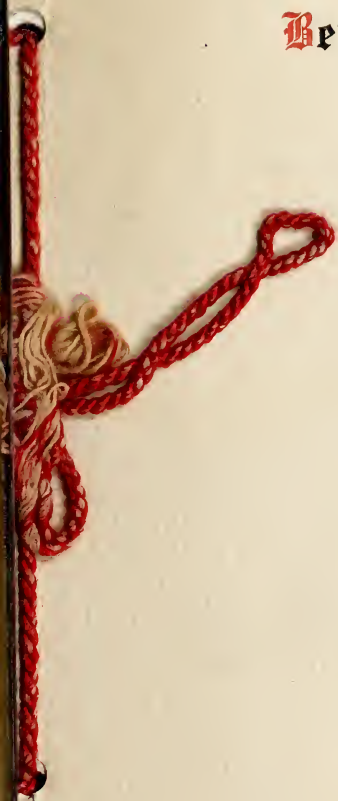


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BETHANIA CONGREGATION, 1759-1909

Sesqui-Centennial
Bethania Congregation
1759 - 1909



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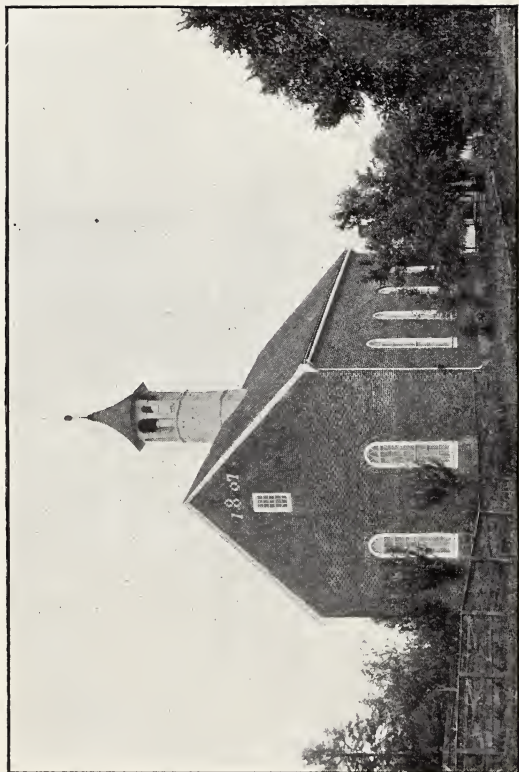
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BETHANIA CHURCH

POEM.

BY MISS E. A. LEHMAN

A century and a half ago, a band of earnest men
From old Bethabara came forth, to this sequestered glen.
They'd left their homes across the seas, a virgin soil to find,
A place where they could worship God, according to their
mind.

A fuller freedom still they craved—a wider field to scan,
Where they could think, and toil, and strive, and work
out every plan.

So to Bethania they came, beloved home of peace!

To raise their sacred altars, in a howling wilderness.

Their voices rose in prayer and praise, through leafy
woodland aisles,

While savage bears and panthers, were prowling through
the wilds.

And Indians, more relentless, and cruel, still, than these

Were stealing through the forests, peering through quiver-
ing leaves.

They wrought in faith and patience, felling the grand old
trees,

While rearing homes, they slowly changed wild woods to
fertile fields.

Day by day they toiled, though saddened, without haste
and without rest,

While dark Pestilence was preying, on their choicest and
their best.

While its sable banners mocked them, with sorely aching
heart,

Brave, heroic, calm, and earnest, they simply did their
part;

Anchored on the Rock of Ages, by a strong and living
faith,

The Eternal God their Refuge, they were faithful unto death,
Leaning, with a steadfast patience, on the strong, Almighty arm,
Which has never failed nor faltered, as the ages still roll on.
The first home that thus they builded, stood just below us,—near:—
The great, great grandson of the owners, the beloved pastor here,
In this Sesqui-Centennial, he stands on Zion's walls,
A watchman, brave and fearless, as day by day he calls:
“What of the night, my brothers? How goes the fight with you?
Are you standing by your colors? Do you keep the goal in view?

When 50 years had glided, like shadows o'er the plain,
These strong church walls rose 'round them which today are still the same.
And may they long bear witness to the true and patient skill
Of the fathers who have built them, and now rest on yonder hill!
When success had crowned their efforts, when homes and church spire rose,
One by one, they gently laid them, down to a long repose.
Left their dwellings in the valley, for the village on the hill,
Where they rest from all their labors, and their works do follow still,
Where the ancient cedars darkle, and the periwinkles creep,
Twining, lovingly about them, in their silent dreamless sleep,
Done with all their early struggles, knowing nothing of our fears,

How they rest, these early fathers, through a hundred
rolling years!

How they pass, these drifting ages! Bearing us upon
their tide,

But the same Almighty Pilot is still their children's
guide,

Methinks I hear them softly, when the evening glories
call!

And the golden bars of sunset, along the horizon fall.

Down, down along the ages, floating their accents true,
To their children's children calling, to them, to me, to you,
Fearing lest we should fail them, in the stirring lust for
gold,—

Lest we forget the teachings, of the brave days of old,
Methinks we hear their warnings, lest we neglect the truth,
And spend for naught the vigor, and the freshness of our
youth.

Mid the glories of the homeland, we shall greet them by
and by:

In the uncreated brightness of the Father's House on high,
There, in the white domed mansions of an Eternal Peace,
We shall see and know our loved ones, after earth's con-
flicts cease,

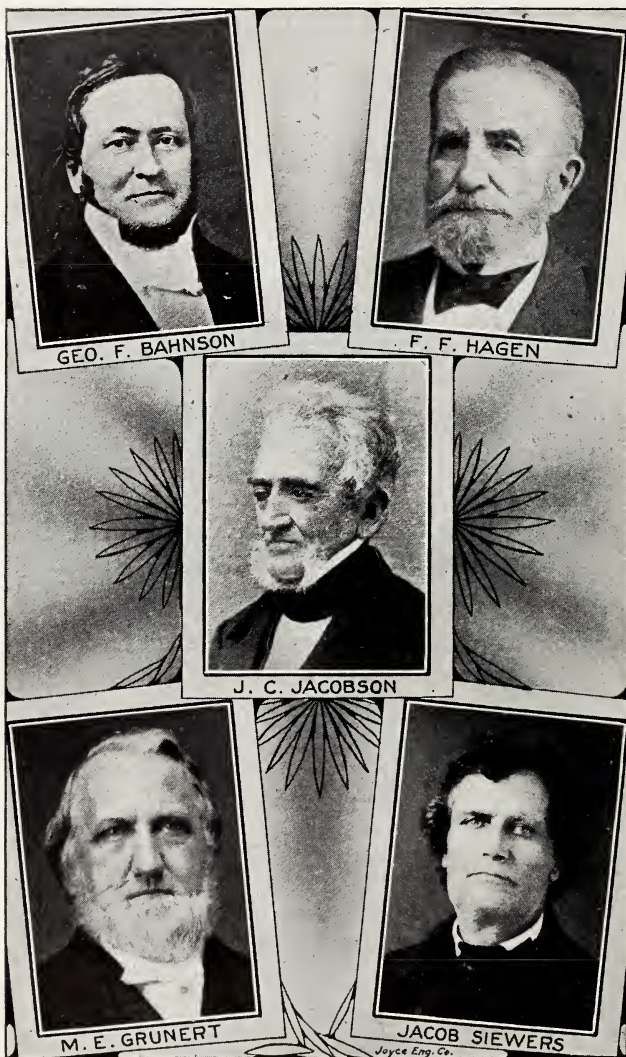
O, the beauty of that country, has never yet been told,
Not the faintest whispers reach us, from that land where
none grow old.

Earth's accents are too feeble, to utter all their joy,
Our mortal tongues too stammering, for songs without
alloy.

But the glad day dawns for us too, whose sun shall ne'er
go down,

On the green banks of Life's River, we shall know, as
we are known,

There, with the saints and angels, in harmony to meet
To spend eternal ages, at our Redeemer's feet.



PREACHERS AND SKETCHES

JOHN CHRISTIAN JACOBSON was born in Denmark 1795. With his wife (m. n. Schnall) he began his pastorate at Bethania 1820. In 1834 he took charge of Salem Female Academy, and about ten years later became Principal of Nazareth School, Pa. In 1849 he was called to Bethlehem, Pa., where he served as a member of the Provincial Elders' Conference. He was ordained Bishop in 1854. He died in 1870. His son, Rev. H. A. Jacobson, is Office Editor of "The Moravian," published in the Northern Province.

GEORGE FREDERICK BAHNSON was born in Denmark 1805. He was educated in Germany. In 1829 he emigrated to the United States and five years later began his ministerial career. The two congregations in which he labored longest and with most success were Lancaster, Pa., and Salem, N. C. He was pastor at Bethania from 1834 to 1838. He was consecrated Bishop in 1860. He died a few weeks after his return from General Synod in Germany, which was held in 1869. One of his sons, Rev. George F. Bahnson, is pastor at Schoeneck, Pa.

FRANCIS FLORENTINE HAGEN was born of missionary parents in Salem, N. C., 1815. He

studied at Bethlehem and Nazareth, Pa. He was pastor at Bethania from 1844 to 1851. Friedberg was a later charge. After his return to the Northern Province he did pastoral work and for several years was a member of P. E. C. His literary activity appeared in his book, "Old Landmarks." He was a musician of ability. "Morning Star," composed by him, is one of our familiar Christmas songs. He died in 1907 in Lititz, Pa., where he spent his last days under the care of his son, Rev. Ernest S. Hagen, who is pastor at that place.

EUGENE MAXIMILLIAN GRUNERT was born in Niesky, Germany, 1826. He was trained in our best German schools. He came to the United States as a young man. In 1851 he became pastor at Bethania. After having served as teacher and assistant principal of Salem Female Academy, he became principal. He was connected with this institution twenty years. Leaving Salem he became pastor at Emmaus, Pa., and then professor in the Theological Seminary. He died in 1887. His son, Rev. F. E. Grunert, is pastor of New Dorp congregation, Staten Island, New York.

JACOB FREDERICK SIEWERS was born in 1805 in the West Indies, where his parents were missionaries. At the age of seven he was sent to Nazareth Hall, Pa. He worked at the cabinet-maker's trade. He served three years as missionary to slaves at Woodstock Mills, Fla. La-

ter he had charge of New Philadelphia congregation near Salem. He was the first resident pastor at Mt. Bethel. His pastorate in Bethania dates from 1857 to 1865. He died in Illinois, 1867. He was a man of strong convictions, cheerful in disposition, enthusiastic in his work, and consecrated to the service of the Master.

CHRISTIAN LEWIS RIGHTS was born near Salem 1820. He began his ministerial labors as the home missionary in the Mt. Bethel region, Va. In 1854 he was called to Friedberg. In 1865 he came to Bethania. His last important charge was Kernersville. Other congregations served by him were Friedland, Macedonia, Bethabara, Oak Grove, and Providence. He died in 1891 while on a visit to the Indian Territory. He was the pioneer in revival work in the Southern Province. Great meetings held by him in Bethania and other congregations are still bearing fruit.

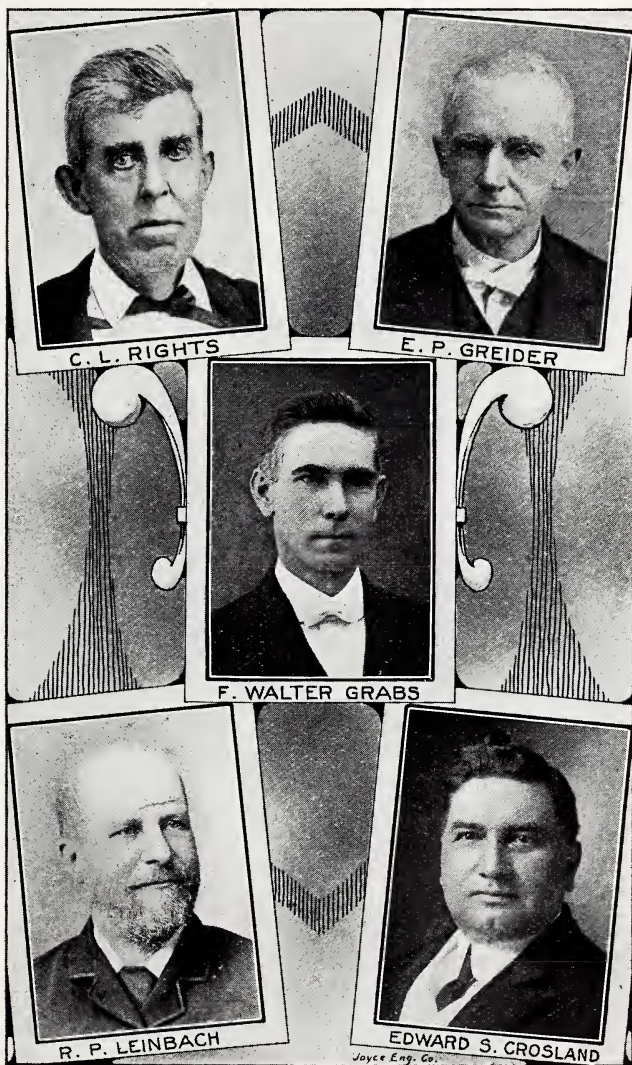
EUGENE P. GREIDER was born in Pennsylvania 1825. He served as missionary in the West Indies. He served in the Northern Province at Hope, Ind., Graceham, Md., Egg Harbor, N. J., and Lebanon, Pa. His service in the Southern Province began in 1873 as pastor in Bethania, where he continued to reside several years after his retirement. He was noted for his systematic work. His last years were spent in Lebanon, Pa., where he died in 1904. Two sons en-

tered the ministry—Rev. Paul M. Greider, pastor in Brooklyn, N. Y., and Rt. Rev. Edwin C. Greider in the West Indies.

ROBERT PARMENIO LEINBACH was born in Salem 1831. He studied at Bethlehem and Nazareth, Pa. He followed teaching in Nazareth Hall and the Boys' School in Salem. Friedland and Macedonia were two of his earlier pastoral charges. Friedberg was a larger field for him. In 1877 he became pastor at Bethania, where he completed his life work. After his retirement from active service he remained in Bethania till his death in 1892. He served a number of years in the P. E. C. In the time of his Bethania pastorate he attended for a while to the Mt. Bethel work.

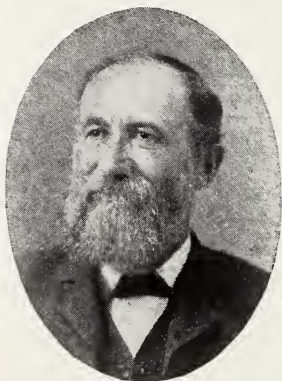
EDWARD S. CROSLAND is the only surviving minister who served in Bethania before the present pastorate. Leaving the Theological Seminary in Bethlehem, Pa., for active service, he came in 1892 to Bethania as his first charge from which he removed in 1901 to Calvary, Winston, which he still holds. Alpha Chapel and Mizpah Chapel stand as monuments of his zeal for the growth of Bethania congregation.

F. WALTER GRABS the present pastor formerly had charged Friedland, Macedonia, and Oak Grove, but gave these up in 1901 to take charge at Bethania. He serves also at Providence, Mt. Bethel, and Willow Hill.



GOV. SAMUEL T. HAUSER,
OF
HELENA, MONTANA.

Compiled by his neice, Mrs. Erastus B. Jones, from Pioneer History of Montana and from various articles that have from time to time appeared concerning his life.



GOVERNOR SAMUEL THOS. HAUSER, of Helena, Montana, the subject of this sketch, is the great-great grandson of Martin Hauser, who with the Moravian Brethren came to America from Switzerland in 1753, and who is spoken of in the history "Moravians in North Carolina" as 'neighbor and

friend'; the great grandson of George the First, the son who came over with his father, and whose patriotism was so pronounced that when Cornwallis' army was in possession of Hausertown (Bethania), he was seized and carried to the mess room, the soldiers trying to force him to drink to the health of their King. Though a German, he was quick-witted enough to fall back upon the broken English which was largely spoken in those early days among these German colonists, and raising the glass, said, "To the hell with your King!" which seemed sufficiently satisfactory for the soldiers to allow him to go; the

grandson of George The Second who served in the Revolutionary war.

In the summer of 1818 Samuel Thomas Hauser, father of the subject of this sketch, a youth of 24 years, having graduated from Chapel Hill in 1817, mounted his horse at his father's (George Hauser's) doorstep and rode out of Bethania into the West, out of the village oft-times called by his own name, out of that Moravian settlement into the unknown world towards the setting sun, not certain in which direction his course would carry him, as a double motive impelled him—the desire to get beyond the horizon of his youth and to overtake, if possible, a man who had left town owing his father quite a sum of money. Always keeping a little ahead—the fugitive lured him on as far as Kentucky, young Hauser losing trace of him near the pretty little town of Falmouth, Ky. Here waiting to be ferried across the Licking river, he looked upon the town situated in a beautiful valley like an amphitheatre surrounded on all sides by green hills, and here he concluded to rest from his long journey and reconnoiter. His attractive personality and marked intelligence immediately won friends for him. Here he decided to remain, first teaching school until he could establish himself in his chosen profession of law, for which he had been prepared at Chapel Hill. He became one of the noted lawyers of Northern Kentucky, and in the days of the old Commonwealth when the Judiciary was appointed, he was made Judge. It has always been said that he became so much interested in a young lady, Mary Ann Kennett, whom he met when he first reached Falmouth, that he tarried on her account, and on her account remained. In 1822 they were married. They reared a family of seven children.

We can but note an instance of his Southern

chivalry—he named all four of his daughters for his wife, using different combinations of her three names—Mary Ann Kennett. During the course of years Judge Hauser came back to Bethania three times, making the trip as he had first done, on horseback. His letters written on these visits of the “little world to itself” as he describes his birthplace, are most interesting. Greatly did he desire to bring one of his children back with him, but fearing such a long trip on horseback would be too fatiguing the plan each time was abandoned. One of these children, the son bearing his father’s name, Samuel Thomas, was born in Falmouth, Kentucky, in 1834. From early childhood he manifested a most pronounced personality, a forceful direct nature, independent, cheerful, brave, always somewhat chary of speech, he has proven a man of actions rather than of words. An incident from his boyhood marks these traits. Returning from an errand on which he had been sent on horseback he appeared swinging his bridle nonchalantly with the announcement to his mother, “Blackhawk’s dead!” “What?” she asked in astonishment, “Blackhawk’s dead!” was the startling reply. Only from an eye-witness, a negro servant, could the story be learned of the narrow escape from death he had just passed through, of the alertness and presence of mind he had displayed when the beautiful and valuable black animal he was riding had stumbled over a precipice throwing the small boy off and breaking her own neck.

When a young man he studied civil engineering and was engaged in this kind of work in building the Kentucky Central Railroad running from Covington, Kentucky to Lexington, Kentucky. But, turning his face westward as his own father had done more than forty years before, so Samuel Thomas,

Jr., in 1860 went to Missouri as a civil engineer. After a period of successful railroad construction in Missouri he joined an exploring party going up the Missouri river to the head of navigation, arriving at Fort Benton, Montana, in 1862 in the first side-wheel steamboat that ever reached that point, being only the second boat that had ever made the trip. The letters he wrote to his sister, Mrs. J. H. Barbour, of Faulmouth, Kentucky, on this trip have become part of the Montana pioneer history. During these stirring days of adventure and skirmishes with Indians he kept a Journal which he carried in his breast pocket, and which saved his life. At one time a bullet from an Indian rifle struck this little book and was imbedded in it.

"The year after his arrival in Fort Benton, Montana, he became a member of the historic Yellowstone Expedition of 1863, which resulted in exploiting to the world the inherent wealth and possibilities of a region that from the first has been a glory and an inspiration to Montana. That bold, cruel, splendid story of that expedition marks the first concrete epoch in the development of Montana. Governor Hauser with his characteristic sprightliness and quick wit named the geysers in Yellowstone Park according to some striking feature that each displayed. The courage, the self-sacrifice, the patience, the loyalty, the daring and the magnanimity displayed by the members of this expedition are part of the history and the foundation of the Commonwealth of Montana. Some perished of battle wounds and others slew themselves rather than become a burden to the explorers. Hauser in that, as in later enterprises, was an inspiration to his associates. With the tenacity of his indomitable spirit he surmounted all difficulties and emerged from the ordeal the halest

and most virile of his associates." For more than forty-five years he has been an active potential factor in the affairs of Montana. Since the commencement of his business career in 1863 he inspired the building of the Northern Pacific Railroad, has dominated the establishment and completion of eight branches of railroad, four national banks. In 1864 he organized the first smelter company of the territory. In 1865 he built the first silver mill at Phillipsburg, freighting the construction material from California at a cost of thirty cents per pound. Other smelters, the opening of coal mines, silver mines, the first coke plant were all conceived and accomplished by Governor Hauser. "A rosary of notable performances." Governor Toole, of Montana, once said of him, "Instinct with the American ambition to accomplish great results without unnecessary delay, there has always been enough of the philosophy of the sturdy German in his composition not to negotiate without caution, or conclude without deliberation; enough of the abandon and penchant of the Frenchman for amusement and pleasure to furnish that relaxation which stimulates, invigorates and fortifies."

In 1872 he married Ellen Farrar Kennett of St. Louis, Missouri, a woman of rare personal charm and of most distinguished ancestry. In 1885 Samuel Thomas Hauser was appointed Governor of Montana by President Cleveland. In 1887 he resigned, realizing that his large business interests left him too little time for the office of Chief Executive, and one suspects he felt the restraint to his free spirit in being obliged to ask permission to leave home whenever he saw fit to go. It is said that he sometimes forgot to telegraph Mr. Cleveland for leave of absence until he was well on his journey traveling as

fast as a Limited Express could carry him, and the story goes that on one such occasion in Washington Mr. Cleveland clasped him cordially by the hand saying, "Hello, what are you doing here, Hauser?" They were friends and well understood each other. No man better knew the resources and needs of his State, and no man had such abounding faith in their development, and the catalogue of his titanic achievements is the best index of his standing as an organizer and financier and to his value as a citizen of his adopted territory, state and city. But the chief work of his life is just now nearing completion. The crowning triumph of his career is the construction of a series of dams in the Missouri river by which the water is stored in reservoirs for a distance of sixty miles and which will furnish an everlasting source of power for manufacture, for treatment of ore, for the pumping of water in inexhaustible quantities for light and for transportation, furnishing several other towns as well as the city of Helena, and which will result in the irrigation of the most important valley in Montana. To quote from a recent issue of a Montana paper: "In developing Montana's 'White Coal' as water power is designated by the French, Governor S. T. Hauser and his associates have taken the initiative in a great movement which, in time, will revolutionize manufacturing industries not only in Montana but throughout the entire world."

Samuel T. Hauser is an old man in deeds and in years, but his spirit is as young as ever and his mind and eye are clear and alert. The vicissitudes of half a century of work, adventure, disappointment, battle and success have not dimmed his faculties nor soured his heart. He has made and lost fortunes, but in the reckoning of his accounts with men

and communities it will be found that he achieved more for others than for himself.

Ever westward has been the course of this line of North Carolina's sons. In 1818 it was a long way from Bethania to Kentucky, then the frontier, on horseback. In 1860 it was a brave heart that undertook to reach the ever moving westward frontier, Montana by whatsoever available means.

(From Helena Independent, August 23, 1908.)

"In honor of Montana's 'grand old man,' who, without question, has done more than any other one man for the advancement of the State, development of its unlimited possibilities and the conservation of its natural resources, Governor Samuel T. Hauser, a banquet was given at the Montana Club, Saturday evening, August 22, which was attended by one hundred of the most representative men of the city and state. The banquet was a continuous pean of praise and spontaneous outburst of appreciation for Governor Hauser and his efforts toward the general upbuilding of the commonwealth. The speakers of the evening were chosen from among the ranks of Montana's greatest men, and each and every one paid tribute to Montana's greatest captain of industry, former chief executive, pioneer trail blazer, eminent financier, distinguished citizen and one of the choice and mas-

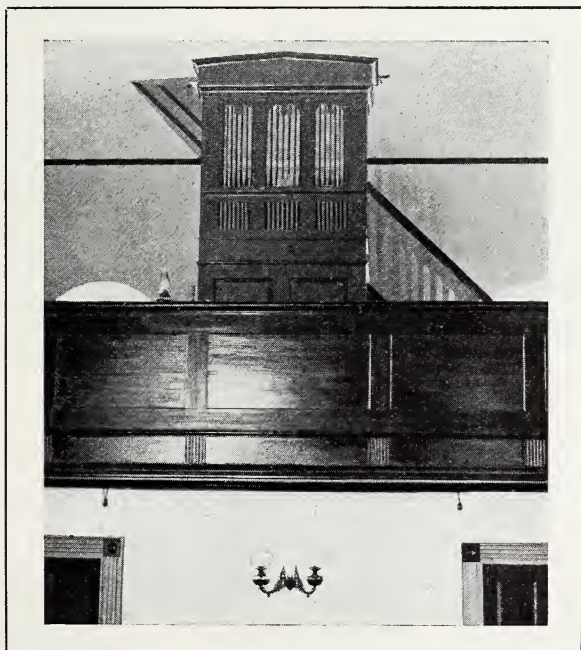
ing."

ter spirits of the age, the honored guest of the evening. From one of the speeches we quote the following: "The sources of the events here culminated are to be found in years long past. The results to flow from the events are as far extending as human imagination can picture. From the sunny banks of the Licking river where it breaks through the rugged hills into the great Ohio basin, to the canons of the Rocky Mountains, where sweeps the mighty Missouri

through its granite barriers, is a long day's journey. But longer still is the distance between the peaceful, yet restless boyhood of our friend, and the busy, nerve-racking events of the last few years. To have lived long is a reward not given to all—to have achieved success in a single field of activity is ambition enough for most of us. What then shall we say of him in whose honor we have met, who has lived through the years of storm and stress incident to the upbuilding of our western commonwealths, who was a pioneer in railroad engineering and assisted in locating and building the lines of railway along which western civilization was to develop and its commerce to flow; who on arriving in our Montana land, at once took hold of the development of the mining industry in all of its varied forms, placer and quartz mining, coal mining, mills and smelters, and yet time to assist and encourage the growth of every other industry and line of commercial activity, and who now, as the crowning achievement of his mature years, has harnessed the mountain torrents and forced them to do the work of man in digging the gold, silver and copper from the hills and converting them into articles of usefulness and beauty; forced them to light our houses, streets and highways with glorious brilliancy of sunlight; forced them to transport us safely and swiftly wherever we want to go, and lastly is forcing them into watering the parched lands, to give perennial life and fruitfulness where now are cactus and sage brush. These are the works that rival in their variety and glory the fabled accomplishments of Alladin. The man who brings about this combination, so as to reach with its beneficial arms the largest number of people possible, is a great public benefactor, one whose efforts will live on with increasing usefulness. Our distinguished

guest is that fortunate mortal, to whom has been given the imagination to conceive this great combination; the judgment and wisdom to plan his successful bringing about, and last and greatest of all the courage and patience to overcome the many difficulties that lie in the way of all great and lasting work. Yet they are the results produced in the life time of a man, who through it all has found time and opportunity to be a distinguished public officer, a useful private citizen, a good neighbor, a genial companion, a friend to share with us our triumphs and successes, and to help us by sympathy and encouragement to bear the reverses and adversities that come to all."





CHURCH ORGAN



BETHANIA



ALPHA CHAPEL

CHURCH AND CHAPELS.

Historical Sketch of the Four Sunday Schools of Bethania Congregation for the Sesqui-Centennial Celebration.

REV. F. W. GRABS.

IN this anniversary occasion we are gathered with our Sunday Schools because of the essential work which has been done by them for the congregation. We are celebrating a century and a half of the existence of Bethania. It was in the beginning of the second half of this period that the Sunday School began its work here, which makes three quarters of a century of Sunday School activity in the home place. As chapels have been added one by one until we now have three additional communities into which the congregation has been extended, the Sabbath School has been the principal feature at each place for keeping up church-life.

The following quotation from the old record will give the beginning of the Sunday School effort in Bethania.

"On this day (Nov. 24, 1833) a number of the inhabitants met for the first time for the purpose of deliberating on the expediency of establishing a Sunday School at this place. As the number of those who, by subscribing the sum preliminarily adopted to constitute membership (viz: 25 cents,) declared themselves favorably disposed towards the undertaking was rather small, the meeting adjourned to the following Sunday, in hopes of obtaining more."

Dec. 1.

"Met according to appointment at one o'clock p. m. As the number of subscribers (11) and the probable number of scholars seemed to warrant the contemplated undertaking, a board of officers was formed p. t., consisting of four members, in order to make the requisite arrangements for opening the school forthwith on the next Sunday, Dec. 8, though not yet fully organized, as the only way of testing the practicability of the plan, and, if found to promise success, then to enter upon a proper organization thereof."

Dec. 8.

"At one p. m., the room, prepared for the Sunday School, was well filled with a respectable assemblage. Twenty-five children and young persons arranged themselves on the seats prepared for the scholars, thereby declaring their desire of being entered on the list as such. They were immediately divided into two classes, the first consisting of such as can read at least with some fluency; they will constitute a Bible class; the second comprehending all those who are not yet able to read properly. A sufficient number of individuals of both sexes also proffered their services as teachers. The school was then opened with a hymn, a short prayer and address, whereupon the teachers immediately entered upon their duties.

At the close a ticket for attendance was given to every scholar, and at three o'clock the first and very encouraging attempt of a Sunday School in this place was concluded by the singing of a hymn.

The members and teachers then convened to transact business."

OLIVET CHAPEL.

FOR a number of years preaching had been held in Spanish Grove school house, about five miles southwest of Bethania, until a desire arose for a church home in that part of the country.

Between services on New Year's Eve 1876 Bro. R. P. Leinbach, the pastor, spoke to two interested brethren regarding a chapel in their community. They replied that they had been talking over the matter. Not long afterward the work began. In the early part of the following year the men of the neighborhood met somewhere about the place where Olivet Chapel now stands to talk about taking steps toward erecting a building. The men of the entire community were there. Bro. Jonathan Conrad said: "Men, I can't do much work, but I will give an acre of land for a church." The offer was accepted, and the brethren soon got to work.

In that winter season the willing-hearted men took tents and tools and went into the forest about three miles west of Lewisville to cut the timber. The scene presented after a day's work was an impressive one. Supper over, the brethren, in pioneer style, sat around the camp fire and talked. Bed-time coming on, Bro. Leinbach, the pastor, who enjoyed it all very heartily, led in the evening devotions while they knelt around the fire as an evidence of their trust in the Lord, who was with them in their undertaking. Two such seasons were held, each lasting one week, with one week intermission.

In the first week they had good weather till Saturday, when it snowed. The day was so cold that one of the brethren, when he reached home, could not use his hands sufficiently to unhitch his horse by

himself. In the second week again they had good weather.

Then the work of building came on. The brethren of that section were assisted by some from Bethania, and some money came from Salem. So the work went on toward completion; then the Brethren Timothy and Joseph Conrad were employed to finish the building. In December, 1878, the new building was consecrated. Sunday School and preaching have been kept up regularly.

The chapel was repaired and painted in the Sesqui-Centennial year of the Province (1903), as a feature of commemorating the year.

ALPHA CHAPEL.

IN later years the work of enlargement began anew. Bro. F. H. Lash started a Sunday School at No. 1 school house two miles northeast of Bethania on the Rural Hall road. This building soon becoming unavailable, and steps were taken at once to build a chapel. Plans were soon laid, and work was begun half a mile further up the road on a plot of ground obtained from Mr. Jesse Shouse. The chapel was in condition for a Sunday School Christmas entertainment to be held in it in December, 1894.

In 1895 the house was dedicated as Alpha Chapel.

The faithful and efficient superintendent, Bro. Lash, was ably assisted by a band of faithful workers from Bethania, who went through all kinds of weather to carry on their labor of love.

Alpha continues today as a work small in numbers, under the persevering efforts of Bro. E. T. Strupe as Sunday School superintendent. The pas-

tor preaches once a month. A member of the neighborhood does good service as organist.

MIZPAH CHAPEL.

WITH increasing zeal Bro. Lash began a Sunday School also at Wolff's school house Mch. 3 1895. With considerable inconvenience to himself he conveyed some faithful teachers back and forth; and in this way there grew up a good, large school. Talk regarding a chapel soon began. Again, as in the case of the building of Alpha Chapel, Bro. Crosland, the pastor, took hold and worked with head and heart and hand, in company with other willing workers, in building what was to become Mizpah Chapel about three miles from Bethania a little off from the road going to Mt. Airy. The Sunday School moved into the chapel December 29, 1895, and a Christmas tree entertainment was held on the night of the following day. On Sunday, June 10, 1896, Bro. Crosland preached his first sermon in the new building.

A protracted meeting began July 18, 1896, which led to the reception of thirty-one members on the day of consecration, September 13, 1896.

Bro. L. R. Anderson succeeded Bro. Lash as Sunday School superintendent and was himself followed by Bro. A. A. Helsabeck, the present superintendent.

Several revival meetings of unusual interest have helped to establish Mizpah as a promising field of the Bethania congregation.



OLIVET CHAPEL



MIZPAH CHAPEL



NEW SCHOOL HOUSE

BETHANIA'S CONTRIBUTION TO THE CAUSE OF EDUCATION.

THOSE acquainted with Moravians and Moravian ways know that their villages are never without the church and school-house, and Bethania is no exception to the rule.

Of the many who have received their earliest training in this village, four have chosen teaching as their life work. Let it not be said they are without honor in their own home and among their own kin. Let us accord to them the honor and recognition due them and their work. Of these four Miss Lydia Stauber has long since passed to her reward. Prof. A. I. Butner is resting after a period of work as teacher covering more than fifty years. Miss Emma A. Lehman and Rev. James B. Jones are still work-

ing away at their chosen vocation, both carrying out the ideals of their youthful training—the common heritage of the four—in systematic, thorough and consecrated work.

MISS LYDIA STAUBER.

IN the year 1824 there entered as teacher in Salem Academy a young woman from Bethania, Miss Lydia Stauber. Unlike most young women of that day who did not find their lifework as wife and mother, she was not content to take her place with married brother or sister, and live the uneventful routine of country life. Though her life was to be spent for others, her call was to a wider sphere of influence and usefulness.

She must have had the independence of the modern American woman, for she went to Salem to earn her own livelihood with her needle. Sewing and teaching were the two occupations then open to women who were brave enough to launch out for themselves, at a time when a woman's place was pre-eminently the home.

While working there, she became imbued with the desire to teach, and began to fit herself for her life work by studying at night. After due preparation she was chosen as teacher in the Academy. For more than forty years she taught, gaining in the esteem and confidence of all, as the years passed by, occupying at last the position as teacher of the Select Class—then the highest in the school.

In 1876 she resigned on account of the infirmities of old age and ill health, spending the rest of her days in the quiet seclusion of the Sister's House where she died in 1880, after a useful, well-spent life full of good work, faithfully done—an honor to her sex, her people and her native village.

MISS EMMA A. LEHMAN.



AMONG the gifts bestowed on man we read in Holy Writ of the gift of teaching. Miss Emma A. Lehman whose chosen work is teaching, possesses this gift to a remarkable degree. When quite a child she gave promise of being a brilliant woman, and has made good that promise. She was sent to the Academy at the

age of thirteen and finished the course at sixteen. In the August following at the earnest solicitation of an old friend, Dr. Beverly Jones, who recognized her intelligence and ability, she took charge of a public school near Bethania where she taught boys almost as old as herself. The wisdom of this selection was soon apparent in the way she conducted her school. Afterwards she taught at the home of her uncle near Pilot Mountain. In 1864 she entered the Academy as teacher and from that time until the present has taught continuously in the College. Since 1878 she has had charge of the Senior Class. Easily mastering any branch of study she chose to teach, she met with success in various departments of college work, but in these last years has devoted all her time to English Literature and kindred branches.

She has done her good work quietly, thoroughly and systematically, as becomes her good Moravian

training, instilling in her pupils the principles of true education—not alone the getting of knowledge, but the development of the highest type of the true woman in character and intellect. Conscientious in her devotion to her work, she has widened her sphere of usefulness, and is now recognized as one of the foremost educators in the State. She inspires her pupils with the love of the good, the beautiful, the true,—greatest incentives to study. She is quick to see in each one the different faculties to be developed, teaching them to help themselves. The desire of a pupil to study and improve herself, meets with immediate and helpful response from Miss Lehman. She knows her pupils better than they know themselves.

Always a good disciplinarian, she commands their respect, inspires their confidence and love, and many, many are her 'old girls' all over the South who remember with feelings of affection their old teacher, and the time spent under her guiding hand.

In the midst of her busy school life, replete with almost endless duties for a conscientious teacher, she still finds time for literary work and wields a facile and versatile pen, as a little volume of her poems, published by the Grafton press of New York in 1904 will attest. These poems show the love of God and nature permeating them, lifting thought to higher and better things. They are the ripening of the deep spiritual nature of the woman. She has written poems for various publications—this little volume being selections from them. In 1889 she spent the summer in Europe with a party of N. C. teachers and a very interesting sketch of her travels was published on her return.

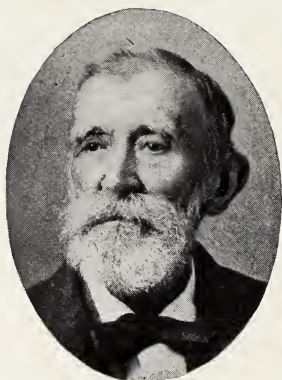
She is a fine botanist and discovered a new plant

which she sent to Albany, N. Y., to the State Botanist's office. This plant is named for her *Monotropis Lehmani*. May she long live to commune with nature and nature's God, and give of the great talents with which He has blessed her to her sisters all over our land. They in turn will impart this knowledge and training to another generation, and the influence of this good and brilliant woman will be a continuous call to higher and better things in the lives of our people. To quote from her beautiful poem "The Silent Village," may the Master say to her for yet many years

"The time is not yet
Tis scarcely noon—there are foes to be met—
Thy work is still to be done
The evening will bring thee home."



PROF. A. I. BUTNER.



PROF. ALBERT I. BUTNER, the subject of this sketch, was born in Bethania in September, 1822. His first teacher was the Rev. J. C. Jacobson who was pastor in Bethania at that time. In 1833 he was sent to the Boys' School at Salem and four years later to Nazareth Hall, Penn., where he completed the course at the

Theological Seminary, then connected with Nazareth Hall, graduating with honor before his twentieth birthday.

He began his career as teacher in the Boys' School at Salem that fall, teaching there till 1849. For a year or more he taught in Yadkin County, also for a while in Bethania during the fifties, going to Columbus County in 1853 where he took charge of Whiteville Academy. He came back to his native village to live in 1873, where soon after he took up the work of teaching, and for thirty years labored faithfully in his chosen field.

He soon built up a first-class school by competent, thorough work, his pupils coming from various parts of this and other counties without solicitation on his part, his good teaching being his only advertisement.

In later years the public school of the district was moved to Bethania, and he had charge of it till 1903,

when he resigned owing to the physical infirmities of advancing years.

He filled with great efficiency the position of Superintendent of Public Schools of Forsyth County, for a number of years, making one of the best Superintendents the county ever had.

All of his pupils as they have grown in years and wisdom, realize his great ability as a teacher. In his school were pupils of all grades, from children of tender years to grown young men and women. He had the gift of teaching, knowing how to impart his knowledge, and keep his pupils interested in the subject under consideration, explaining patiently and clearly all knotty questions. He was alike kind and impartial to all.

His curriculum included all branches of study from the A-B-C primer to the advanced English course, from elementary Arithmetic to higher mathematics, besides giving lessons in German and Latin. The "blue-back" speller was in daily evidence. Great stress was laid upon learning to read well, reading being one of the daily classes taught. He instilled the love of the good and beautiful in literature, occasionally reading aloud selections from the Prophets, Psalms and Proverbs. The nineteenth Psalm was a favorite of his, and how beautifully and with what expression and feeling he would read it! Often he would quote from the poets, notably from Burns and Byron and memory still recalls among many others, these lines from Childe Harold's Pilgrimage—

“There was a sound of revelry by night
And Belgium's capital had gathered there
Her beauty and her chivalry, and bright
The lamps shone o'er fair women and brave men;
A thousand hearts beat happily”—

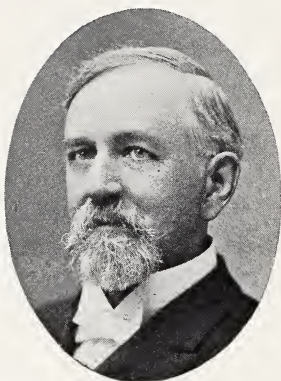
and ours would beat but not happily, when after being transported to Belgium's capital where we heard the music and dancing and the cannon's roar, we came back to the little school room and the lesson, having forgotten it meantime. That meant coming after in recess until we had mastered it, whatever it was. It meant "line upon line" in memory and NOT on paper.

Pupils who went from his school were thoroughly grounded, and well advanced in their studies. Corporal punishment was so seldom resorted to that it gave a touch out of the common (not alone to him who was touched) but to all, something out of the daily routine, long to be remembered. He maintained good discipline and his pupils respected and liked him. So thorough was he in his work that pupils were required to give any rule they had learned for which he might call, also the tables of weights and measures. Beginners were taught the four elementary rules in arithmetic and made to work and prove all examples he gave, before beginning to use the arithmetic. Certainly there were no short cuts to learning in his school. The multiplication table was not considered known unless the pupil could come down the ladder backward from twelve, as gracefully and glibly as he or she could scale it from one upward.

Although he has passed the four score mark, being now eighty-eight years of age, he is still mentally as bright and alert as when he dealt out knowledge and waged war on ignorance, in the little white school-house on the corner. That has given place to another building and is slowly going to decay on a back street. The little bell that hung in its belfry and wakened the echoes in the encircling hills around Bethania, (though its tones are as clear as the day it

came in 1763), is now a relic of the past. The Teacher (than whom there was not a better in his day), though in years belonging to a past generation, is still remarkably active for one of his age and takes exercise about the home that would tire many younger men. He is greatly interested in the church and church work, in all public questions and current events of the day, finding great pleasure in reading good magazines and newspapers. He is still fond of history and the old Latin classics, reading them with thorough enjoyment by the hour. When not reading he still keeps busy in many useful ways about the home, the old Moravian habits of industry and thrift that were a part of his youthful training, still clinging to him. The evening of his life is passing peacefully in his native village, among those who love him and those he loves, like the close of a calm, beautiful day. In thinking of his life one is reminded of this passage from Job, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

REV. JAMES B. JONES.



AT the beginning of the Civil War James B. Jones, a youth of fourteen years, came home from Nazareth Hall, Penn., where he had been attending the Moravian school for boys. He continued his studies at home for a year or two, and later taught for a short while, his younger brothers and several other children in the neigh-

borhood. Early in 1864 he enlisted in the army as a Junior Reserve in Company A, First N. C. Battalion, and was in active service until Lee's surrender at Appomattox Court House, making his way home on foot with a number of other soldiers after the surrender.

In the fall of '65 he went to Kentucky where he was employed in the cement mill of his uncle, the late W. A. Hauser, of Louisville. While here he determined to attend Kentucky University and prepare himself for the ministry of the Christian church of which he had been a member for several years. He graduated in 1873 in the college of the Bible and also in the College of Arts, and for sixteen years devoted his time to the ministry, until failing health compelled him to go into another branch of church work. For more than two years he was financial agent of the Board of Missions for the Christian church of that state, and was also a member of the

executive committee of the Board of Trustees of Kentucky University. In 1891 he began teaching in Hamilton College, Lexington, Kentucky, a church school for girls. In 1896 he was offered the presidency of Christian Orphan School of Fulton, Missouri. When he took charge of this school it was very much in debt and though he knew nothing of this when accepting it, having put his hand to the plow he did not turn back. He has had charge of the school for fourteen years and in this time the patronage and faculty have been doubled, and the course extended. Several modern buildings have been erected, notably a fine auditorium and new dormitory, while the grounds have been enlarged and beautified. Through his efficient management and the generosity of Dr. W. S. Woods, of Kansas City, whose name it now bears, a large number of girls are educated gratuitously each year. Daughters of missionaries are educated here, and several William Woods College alumnae are now in foreign fields as missionaries.

Much of the success in his chosen work he attributes to his early training under Moravian influences.



SESQUI-CENTENNIAL BAND, BETHANIA, OCT, 16-17, 1909

SKETCH OF BETHANIA FOR THE SESQUI-CENTENNIAL IN 1909.

BY MISS E. A. LEHMAN

BETHANIA, from its very first inception, had a different individuality from any other Moravian settlement in Wachovia. Count Zinzendorf is said to have remarked that he feared it was the entering wedge, that would end in doing away with Moravian exclusiveness.

During the troubled times of the Indian wars, a number of people had refugeed to Bethabara, around the mill, where palisades had been put up, as a protection. One of our immediate ancestors fled from an Indian outbreak on New River with an infant of two days in arms, and, with her friends, arrived in Bethabara on foot.

These refugees were not favorably inclined towards the common house-keeping, or choir arrangements at Bethabara, its communism. It was with the idea of accommodating them, that Bishop Spangenberg and several others selected the locality of Bethania, where friends of the church, as well as members, could be allowed to locate themselves. On Tuesday, June 12, 1759, Spangenberg, his wife, and Bishop Seidel, Jacob Lash, and Reuter, the surveyor, repaired to the Black Walnut Bottom, 3 miles north of Bethabara, and there agreed upon the site of Bethania. A survey was made in the centre of which there was to be a square, 280 feet by 165 containing the church, and other public buildings. This square was, however, discontinued, because cattle were grazed there,

and it became later, unsafe for the children. Twelve lots were laid out above, and 12 below the square. The upper lots were to be given to friends of the church, not as yet, full members, but the lower ones should be given only to genuine, true-blue Moravians,—charter members as it were. In consequence of this arrangement, the lower lots were again divided, so as to form 18, instead of 12—and they are smaller to this day. They set apart, for each lot, a proportionate quantity of bottom and upland, so that each lot was equally valuable. Some 2000 acres were set apart for the use of the congregation.

The 8 married couples who settled in the lower part of town were Godfrey Grabs, Balthasar Hege, Christian Opiz, Christopher Schmidt, John Beroth, Adam Kramer, Michael Rank, and Henry Bieffel. They formed the nucleus of the new settlement. They began to fell trees July 10, 1759; on the 15th the lots were distributed by lot, and on the 18th Grabs, with his wife and little son William, occupied the first house.

A contract was entered into with the following friends and neighbors, who according to their request, should be allowed to occupy the lots above the church, they were Michael Spoenhour, John Strub, Philip Shaus, and the widower Frederick Shore, and his son Henry. Reuter, the surveyor, was, at once, sent to lay out a road to the Bethabara mill. The next day Seidel, the minister, Jacob Lash, and eight others started early from Bethabara, and got lost, but finally, after much halloing, they were set right again. The German names of both Bethabara and Bethania proving too hard to pronounce, by English speaking friends, Bethabara was soon called by them "the Old Town," while Bethania became the New Town. The name "Sa-

lem" later was more readily pronounced, and therefore retained its original form.

The main street of Bethania was laid out, 66 feet wide; cross streets or lanes were laid out, at regular intervals, 3 on each side. The Bethabara friends were to work on the houses, while the Bethania citizens were to prepare the ground for cultivation. During these first days, the terrible epidemic of typhus fever came to Bethabara, and 12 new-made graves on the hill side, of their best men and women, made a great gap in the heroic little band. Seidel the minister, who was at Bethania, assisting wherever he could, was called home to Bethabara by the illness of his wife, who died in a few days, and the devoted husband died very soon thereafter. Kalberlahn, the skillful physician also departed. Truly, "God buries his workmen, but his work goes on."

By April, 1760, ten houses had been built in Bethania, and occupied, and the first meeting-house was consecrated, on the south-west corner of the square, where Oehman's cooper-shop stood. This church was a small frame structure used till 1771 when the second floor of the so-called Congregation House was consecrated as the second place of worship, while the minister's family occupied the first floor. The third and last real church, this one, was dedicated in 1809, one hundred years ago.

A graveyard was laid out, on the hill, east of the square, and on April 23, 1760, the first funeral took place, the infant daughter of George Hauser, the first seed thus sown in a spot where so many dear ones have been laid, since that time. Bishop Spangenberg, on bended knees offered a fervent dedicatory prayer. Spangenberg was a great man. A noted authority stated, that the three greatest Moravians after Zinzendorf were Comenius, the model educator,

Zeisberger the model missionary, and Spangenberg the model administrator. The first child baptized was John Shore, son of Henry and Barbara Shore, June 22, 1760, by Brother Ettwein, in a public service.

The first place of worship proving too small, the laying of the cornerstone of the second, or Congregation House took place on Monday, March 19, 1770. Bethren and friends from Bethabara, Salem, and vicinity, together with members and friends of the congregation, more than 300, assembled to witness the solemnity. The old meeting-house being too small they moved into the garden in front of where the new house was to stand, and the services began at 11 o'clock. Brother Marshall read the inscription to be placed in the cornerstone.

"In the year of our Lord and Saviour, Jesus Christ, 1770, in the 10th year of the reign of our most gracious king, George 3rd, King of Great Britain, on the 19th day of March in the name of the Holy and ever glorious Trinity, the cornerstone of this Congregation House was laid. The Moravian village of Bethania was begun eleven years ago, in the district called Wachovia, which the Brethren had just begun to occupy. It was during the Indian war, but still, by the gracious favor of our Lord the number of adults and children of the congregation as well as of neighbors agreeing with the doctrines taught by the brethren did increase so much, that the building used as a meeting house being too small, this cornerstone was solemnly laid. The texts for the day were given, then followed the names of all the ministers in Wachovia, and all the members and children of the congregation in and around Bethania. May the Lord and His spirit come to dwell here. As Bethania was commenced that it might be dedicated to the Lord, so may he cause this house to prove a

blessing to old and young, to become a beacon light directing many souls to the knowledge of God, and be gathered into the bundle of God's elect."

This description was put into a leaden box and firmly soldered by Brother Valentin Beck. The assembly then moved in procession to the spot selected for the new building, when they formed a circle, the children in the centre. After singing, Melchoir Rasp, assisted by the Master Mason adjusted the corner-stone in the front corner north, and put the box into the opening prepared for it in the stone. Bro. Graff placed another stone on it, and stepping thereon, offered a fervent prayer, closing with the benediction.

After a short interval all assembled again in the garden to celebrate a love-feast of bread and wine mixed with water. It was a happy meeting, making a pleasing impression on all that were present. Until the year 1851 the annual Church Festival was held on the Sunday nearest this day March 19, when on account of unpleasant weather so often prevailing so early in the year, it was transferred to the Sunday nearest to June 12. On Sunday, June 23, 1771, this second meeting-house was solemnly dedicated to the service of Almighty God.

The new house was built on high ground, almost directly opposite to the old one, which stood in a low place, and being built without proper foundation, so much loose earth had been washed towards it, by every rain, that it had risen above the threshold; necessarily, the dwelling room, and adjoining prayer hall were sunk so deep into the ground as to be unfit for use. At length, after a year and a half, the new building was completed. This length of time required, was a matter of course, because the members had done almost all the work with their own hands, having only a few pounds sterling at their

command, as might have been expected of a congregation mostly of poor people.

The consecration services were largely attended by members of the conference, friends and members from Salem and Bethabara, many having assisted in the building of the house with their own hands. These all met at 9 o'clock in front of the old meeting-house, and moved in procession to the second story of the New House to have their first meeting in the new prayer hall. They were accompanied by musicians, and after a short address, all bowed the knee, and Brother Graff offered up a prayer. The next meeting was preaching, preceded by the Litany. At 1 p. m., the love feast was held, 220 being present. During the afternoon Bro. Marshall kept a meeting for the children in the room intended as a school room. The festival meetings closed with the Holy Communion.

In 1760 David Bishop and his wife moved to Bethania from Bethabara to attend to the daily meetings, but the preaching of the word, and the sacraments were for several years, attended to by brethren from Bethabara, such as Backhoff, Ettwein, Ernst, Graff, Wolle and Tiersch. Bishop died in Bethabara 1763 aged 60 years. In the latter half of 1773, the Bethania congregation was regularly organized; a committee took the Salem Statutes, as a guide, and formulated a constitution for themselves. On Oct. 17, 1773, Bro. Ernst and his wife were regularly ordained to keep all the festival services and sacraments, laid down in the text book.

This Congregation House faced South, the gable ends being East and West; the entrance door, opposite Mr. Grabs' former residence was at the southwest corner, a small roof protecting it. As you entered, you came into a short hall where one flight

of stairs led up the south side, by which the brethren went up into a similar hall, and thence into the prayer hall, which occupied the whole second floor except two small rooms on the east side, one a guest room, the other a school room.

A similar flight of stairs on the north side led to the women's side of the prayer hall. A large tile stove stood between the two doors; these, and all the other doors had long wooden latches. In the lower hall hung a rope, by which the bell was rung. This bell was brought to Bethania in 1763, and hung in a small turret on the building. It was later used on the school house, and it now remains a valued relic of by-gone days to be treasured along with the first chair used by the minister, etc.

The pastor's part of the Congregation House must have been rather circumscribed. There were two large rooms to the right of the entrance hall, and a kitchen in the rear. This building served as a second place of worship from 1771 to 1809, when our present church was built. It served as a parsonage till 1851, when it was torn down, and the present parsonage built. While this last parsonage was being built, Rev. M. E. Grunert with his young wife, lived in the so-called yellow house; this was built for Rev. Mr. Kluge who came as assistant to Rev. C. T. Pfohl, Sr., who became unable to do full service from 1813-1819. This house stood near where Mr. Rufus Transou's house stands. A house for the fire engine occupied the north-east corner of the lot.

On October 22, 1806, the cornerstone of our present church was laid, as the old meeting-hall was becoming quite too small. Brethren and friends from our other congregations met in the old prayer hall at 10 a. m. Rain having continued for several days, and still not ceasing, only a few sisters could be

present. Rev. G. Reichel opened the services by singing; then in a short address he stated why the new building was necessary, and communicated what was to be inserted in the cornerstone, viz: 'The texts for the day, and "In the name of God the Father, the Son, and the Holy Ghost in the year of the birth of our Saviour 1806, Oct. 22, in the 31st year of the Independence of the United States of America. Thomas Jefferson being President of the United States in the 53rd year of the settling of the first members of the church of the United Brethren in North America, in the 48th year since the beginning of Bethania, the foundation of the church for the use of the congregation of the United Brethren settled in and near Bethania, is laid in a solemn manner, in the presence of said congregation, and their children, and with the best wishes of the Brethren's congregations in North Carolina, in Salem, Bethabara, Friedland, Hope, and of our brothers and sisters in Spring place, in the Cherokee country etc.'" Thereupon he read the names of the members of the different conferences, the bishops and ministers of the country congregations, and of the members and children of this congregation.

All of these documents together with a Liturgy Book being put into a brass box, it was placed upon the minister's table, and soldered, during the singing. Then, all who could conveniently do so, formed in order, and proceeded to the spot where the building was to be put up. Rev. G. Reichel headed the procession with Benzien, Peter, and Pfohl, the latter carrying the box. Then followed the Salem Conference, the brethren and boys. Owing to the copious rain, which had made the corner very muddy and slippery the sisters remained in the old building where they could all hear, and many could see the proceed-

ings. The church band rendered the scene more solemn by playing chorals.

After singing, Rev. G. Reichel said: "In the name of the Father, the Son, and the Holy Ghost, we now lay the cornerstone of a meeting house to be built on this spot. While putting the box which Rev. C. Pfohl handed him into the place cut in a large stone, and lying at the south-west corner, he added, "May the Saviour's blood and righteousness be the glory of this house." During the singing which followed, Benzien, Peter, Pfohl, and John Christian Lash covered the cornerstone with another stone, which was fastened by the master mason,—Abraham Lash, Reichel, and each of the four brethren mentioned, struck the stone three times with the hammer. Then, Rev. G. Reichel, stepping on the stone offered up a fervent prayer. After singing the doxology, the solemn services were concluded.

On March 19, 1809 the church was consecrated. The Conference, and many friends came, so that the new church was crowded. Bro. Reichel held German preaching in the morning at 10 o'clock; at 1 o'clock Bro. Benzien preached in English, and at 8 o'clock p. m., the congregation and friends met with Rev. Simon Peter. The next day, March 20, 1809 the congregation and friends met to celebrate their jubilee, the 50th anniversary of the place. By the tender mercy of our God, their children's children met in the same place on March 20th, 1909 to begin the celebration of their Sesqui-Centennial, 100 years having been added to the 50.

In their jubilee, in 1809, Reichel held the festival service. After that Bro. Benzien held a meeting in which the sister Catherine Spoenhour and the girl Rebecca Spoenhour were received into the congregation. In the afternoon, at 2 o'clock a love feast was

held by Bro. Reichel. Afterwards, a service for the communicants by Bro. Benzien, where they partook of the cup of covenant (Kelch.) At night, the services closed with Liturgy No. 9.

The century from 1809 to 1909 lies before us, with its varied experiences of joy and sorrow. During the first 50 years, the fathers had to contend with Indian outbreaks, with the Revolutionary War, during which among other hardships and troubles, an army of 7,000 British Regulars, under Lord Cornwallis, coming by way of the Shallow Ford on February 9th, 1781, spent the night in Bethania, Cornwallis and his staff occupying the house now owned by Prof. A. I. Butner, earlier known as Henry or (Saddler) Hauser's. Devastation and destruction, of course, followed, 23 fine horses were carried off, the pastor Ernst, being strictly held as a hostage till they were forthcoming. Martin Hauser, from Mumpolgard, Switzerland, with his two married sons, was among the first settlers of the upper part of Bethania. George Hauser lived in the house now occupied by Prof. A. I. Butner and was the inn-keeper of the village when Cornwallis and his army passed through. As the British left Bethania, driving before them everything that could walk but people, a horse they had taken came galloping back riderless with bridle and saddle upon it. Annie Hauser, daughter of George Hauser, seeing the horse, ran into the street, caught the animal, unbuckled the saddle and carried it in doors and hid it, and led the horse into the stable through a side lot as quickly and quietly as possible for fear some soldiers might then be searching for it. She no doubt enjoyed the capture that her bravery had regained for it was her father's own horse. Every live creature fit for food, that could be found, was killed, and of-

ten thrown aside, wasted. One of our old people told how she and her companions in walking out next morning, saw wagon loads of beef just killed, and wantonly thrown aside. The older women were kept busy all night, baking and cooking for the soldiers, who sometimes snatched the bread half-baked from the large ovens. Mrs. Strub going across the street to her father's, on her return, found her house turned into a hospital, filled with straw, and occupied by as many wounded soldiers as could be piled in. Fires were built all around barns, and everywhere, and but for the rain that fell, general destruction might have ensued. All the young women and children were gathered in the prayer hall of the parsonage, for safety, and they were protected, by the same faithful God who protected their children, during our late Civil War, when Gen. Stoneman's Brigade, passed through Bethania on that memorable Monday night of April 10, 1865, just as its people were coming out of their usual Easter meeting. Gen. Stoneman himself spent the night at Mr. Elias Schaub's, just next door to the place where Cornwallis had lodged 84 years before. The Union soldiers acted, not one whit better than the British had done; every house, except Mr. Schaub's was entered and ransacked, and nearly every horse taken. When our astonished and alarmed people came out of church, the whole street, from side to side, was filled with a surging mass of men and horses. They did not camp here, but went out to the Shallow Ford, piloted by an old colored man.

SCHOOLS.

Wherever a Moravian settlement was founded, a place of worship followed, as a matter of course, and

under its shadow, just as naturally, a school house was built. The minister was the social, educational as well as religious autocrat of all such places. Wherever a boy showed any desire for improvement, the minister found some way. In this way Eugene C. Lehman, I. G. Lash and others took lessons in music from Rev. Peter Wolle, a musical genius of high culture. In 1825 as lads of 15 years old, they began to play the organ by turns.

Before 1820 the minister or his assistant probably did all the school teaching that was done. Then, a man named Peter Yarrell taught there; about 1830 came Benjamin Oppelt, who also painted in water-colors, made his own reward of merit cards, and was evidently a man of culture. When the present church was built, the old prayer hall became a school room. Mrs. Oehman who had before her marriage been one of the first teachers of S. F. A., taught a good while. After her death, teachers followed in rapid succession. A flourishing school was taught for several years under Mr. Herman Ruede, later assisted by Prof. Butner in the early fifties. Later teachers were Rev. Mr. Baldwin, Miss Anderson, Miss M. Siewers, E. A. Lehman, Mrs. Amelia Reich. Then, Prof. Butner taught for a series of years. In 1897 a Pythian Hall was built with an addition for a public school, and now, within the last two years an educational revival has set in.

A High School, in connection with the public school, was opened by Prof. Daniel in 1908 in the tobacco factory of the Kapp estate which led to the purchase of the former Pythian Hall, and now, the High School building is a credit to the place as well as the intellectual centre of new life and action. During the second year of its existence, in June 1909, the enrollment of pupils reached 60 while the com-

mon school swelled the number to nearly twice that amount. The late commencement showed the results of the good work done by Prof. Daniel and his assistants.

As to the earlier school building while the older parsonage was being torn away the school was carried on in the colored church which stood north east of town. A smaller school house was built principally by E. C. Lehman, E. Schaub and T. B. Lash, where Dr. Strickland's office now stands. Later, it was removed to the rear, and a new building took its place, as before stated.

SUNDAY SCHOOL.

Bethania was the pioneer in establishing Sunday Schools in this section. Under the fostering care of Rev. J. C. Jacobson, a Sunday School was begun there in 1833. Salem had no Sunday School till 1849 when Rev. G. F. Bahnson first began the work there. In Bethania, the pastor Rev. J. C. Jacobson, called a meeting of members November 24, 1833, to consider the practicability of such a school, and on December 3rd the school was opened with 25 scholars and ten teachers, 5 men and 5 women, who offered to attend alternately as desired. A Constitution was prepared and adopted, and a Board of Officers elected. Rev. J. C. Jacobson, President; H. H. Butner, Vice-President; Isaac Lash, Secretary, and Peter Transou, Treasurer. The time was to be from 1 to 3 o'clock, P. M. A blue ticket was given for attendance, and one for every six verses of scripture, or three verses of a hymn recited. Five blue tickets were equal to a red one. At the close of the quarter, Reward Day came, and scholars could buy books with their tickets. May 30, 1834, the board of officers and a number of subscribers

met to consider the beginning of a Sunday School Library. On June 1st the Library was opened; on July 13, the school was opened by Rev. G. F. Bahnson, successor to Rev. J. C. Jacobson as pastor. Reward Day, December 7, closed the first year of the Sunday School in Bethania.

INDUSTRIES OF BETHANIA.

While Bethania was a farming community the great strength of its earlier settlement lay in the trades and small industries that were carried on. There was not a citizen who did not have a trade or special occupation, besides the farm he cultivated. Our forefathers were long-headed, earnest, practical people, and we do well to consider if we are living up to our ancestry.

Of course mills were a necessity in any new settlement so the Bethabara Mill (whose first miller was Jacob Kapp) supplied all the country round till 1783 when the first Bethania Grist mill was begun and completed in 1784. It lay just north of town, and was later bought by Abraham Conrad, probably of the church, in 1822. Jonas Warner was his first miller. This mill was burned down by deserters in 1865, and no vestige of it remains, save a few stones.

Other mills followed in due course of time. It was supposed that the Hauser Mill, just below Bethania, was one of the earliest, but it was built in 1825 by Mr. Henry Hauser (usually termed Saddler) under church direction. His son, Benjamin, kept it up and at length it was discontinued by his son-in-law, Mr. William Leinbach in 1862.

The Kapp mill was built by John B. Miller, first as a saw-mill, corn-mill and wool-carding machine, between 1845 and 1848. It was sold to Mr. Thomas

Kapp in 1852. He built the grist mill in 1855; it was closed in 1901.

The old Lash Mill was built by Abraham Lash as a corn-mill. The whole mill plant was consumed by fire in 1879 or '80. The Lehman and Butner Roller Mill was put up in 1899 and is still in operation.

THE LASH FAMILY.

The Lash family became prominent in Bethania from the marked business capacity of Jacob Lash who was born at Schoharie, N. Y. in 1722. His father, George Lash, emigrated from Germany to N. Y. when only 18 years old. Those early Lash's were Jacob, Balthasar, Herman, Adam, George, and six daughters. Jacob Lash was in the first company that came to Bethabara in 1753, and at once became business manager of the new colony. His dealings with the Indians showed great tact and skill and he became the leader in Bethania affairs. In 1758 he qualified as the first Justice of the Peace in Wachovia. He and Bulitschek (Bolijack) built the Bethania organ, the pipes being brought from Europe, and Lash was the first organist. Later he went north, and died in New Jersey 1782. His three boys, however, came South. In correspondence with one of his grand-daughters, she mentioned how her father remembered that as a little boy of five years old, he sat on the organ bench beside his father (Jacob) when he played the organ which we have before us to-day. In the memorabilia of 1773 we are told that the Salem Organ had been used the previous year at the Married People's Festival, September 7, but that in this present year, our organ was sufficiently near completion to be used, so that was probably the first time it was used. After that time, the organ, who played it and how much pleas-

ure it gave, were mentioned on every festal occasion.

Jacob's children were John Christian, John Jacob, Abraham, Anna Phillipena (Mrs. Moench), Susanna, Catherine and Elizabeth (Mrs. Shultz). John Christian ran away and came South because his father, in accordance with the German custom, wanted him to learn a trade. The German Kaiser today makes every one of his six boys learn a trade. Jacob Lash owned 1700 acres of land in this state. By his will the oldest son had choice, so John Christian got a good start here in business. He had the first store in Bethania, a large plantation and slaves, and later the Tavern; the Tan-yard, Oil Mill, Grist and Saw Mills were originally the property of Abraham Lash. At his death John Christian bought them for his younger sons, I. G. and T. B. Lash. John Christian was married three times and had three sets of children.

In the early mercantile days he would send a four-horse covered wagon with a nail-keg of silver and gold in the back part; the trusty driver, jogging up through Virginia, Maryland and Pennsylvania to Philadelphia, up Chestnut street, where he would get his load of goods, paying for them out of the nail-keg, and then leisurely jog back again, a six weeks drive to Bethania, and this load of goods would serve for the year. He made money too, verily, times have changed.

About 1841 the cigar-making industry was added, and their choice cigars were known all over the South; no old cigar stumps or elder leaves were worked in up there. Bethania has never been noted for anything shoddy, or make-believe. L. H. Livingston the agent was probably the first specimen of the genus "Drummer," as with his colored driver Frank, he travelled in a commodious wagon, all over

the States. Frank was later hanged for murder, but that did not impair his early efficiency, when as a dandified copy of his master, he was known everywhere. With the Civil War all these industries went down. The younger members of the family started a factory here that turned out very fine woollen goods in 1879 or '80, but the times were too unsettled for any such industry to flourish. They closed out in two or three years, and the machinery was sold to the Snow Camp Woollen Mills in Alamance County. I. G. Lash who inherited the financial ability of his family to an extraordinary degree early came to Salem where he conducted the Branch Bank of Cape Fear until failing health closed his life in 1879.

POST-OFFICE.

The first Post-office was established here with J. C. Lash at Postmaster. It remained here till about 1853 when it was removed to Lehman's Store which had been opened at the lower end of town November 22, 1836. The firm of Lehman and Butner consisted of H. H. Butner, his son-in-law, E. C. Lehman, and later H. R. Lehman for a time. The Post-office has remained at this store till the present time, with a brief exception during the troubled times of the Civil War. For some little time it was kept by Rev. R. I. Devin and later by Mrs. Amelia Grabs, but it gradually gravitated back to its place at the lower store.

The store of Lehman and Butner has continued in business at the same place, with the exception of a short time toward the end of the war when it was closed owing to the absence of the two younger proprietors, O. J. Lehman and F. A. Butner, in the army. Later they started anew as "O. J. Lehman and But-

ner" also taking in J. H. Kapp about 1871 or '72. His death in 1896 necessitated another change. A Roller Mill was also started and the store went on till 1908, when O. J. Lehman sold out to a Stock Company then formed and now being operated at the old stand. At one time the firm of "O. J. Lehman and Butner" carried on five stores, one at Stony Ridge, one at Kapp's Mills, Surry County, one at the old Lash stand, the home store and for a time one at Vienna or Brookstown. A flourishing Tobacco Factory was also begun at the Lash store but later removed to the building known as "the Factory" at the lower end of town. The factory closed with Mr. Kapp's death in 1896.

CONRAD'S.

The Conrads were also a prominent family in and around Bethania. Jacob Conrad lived about one and a half miles north of town where he had a store in early days, owned numerous slaves and was a noted business man. Abraham Conrad lived in Bethania till later he removed, with the family of his daughter, Dr. and Mrs. B. Jones, to a beautiful site just above town beyond his mill. John Conrad lived on a fine plantation on the Yadkin, while the homestead of Isaac Conrad, Sr. was at Vienna or Brookstown.

OTHER INDUSTRIES.

Various other industries were carried on, more especially in earlier days, though it is interesting to note how certain families run in the same lines down to our days. The Kapps were the first millers, and so continued for years. The Transou's, Solomon and Joseph, carried on wagon making as did the el-

der John Transou at the same place. The Grabs were blacksmiths, invaluable as were millers in a new country, Herman Butner as a gun-smith, carried loads of rifles and shot-guns out to West Tennessee and then selling out his stock even his wagons came home on horseback. The last of these western trips was made about 1852. The Warners and Oehman's were coopers, William and Henry Lehman tailors and shoe-makers, John Christian Lehman was a shoe-maker, and trained his three boys to the trade, but Eugene took up the mercantile business early. Daniel Butner was a black-smith and had a shop where later stood the tall smoke-stack of the Kapp factory. Thomas Schaub made buggies and carriages. Elias Schaub was a jeweler and silver-smith. The Stoltz's, Simon and his sons, coppersmiths, so that every one had a good trade to fall back upon. Cigar and snuff making were carried on by Gertrude Stoltz, and later by Betsy Hauser. Distilling was also a prominent industry.

ROADS.

Roads, too, have had their part in the general trend of progress. The first road after the one from Bethabara, which came in at the upper end of town, was the so-called "Old Richmond" road coming in from the west by Lash's store, and thence straight out to Bethabara through the opposite lane. When Lehman's store began business at the other end of town, the lower road to Salem was cut out and gradually became the stage road to Mt. Airy, and the upper road was disused.

The Fayetteville or Western Plank-Road was boomed about 1853 but did not prove a success. It was to go to Mt. Airy, 45 miles farther on, but stop-

ped in front of Lash's store. Our fine bottoms, south of Bethania, were for a time ruined, as the broad road cut diagonally right through the most fertile portion. Gradually the planks rotted, the road was not kept up,—was discontinued—and now, to look at the rich waving corn and luxuriant grass of these bottoms we would find it difficult to conceive of the banks of hard clay that once disfigured them. In our day and time we have builded better; the good roads of the present are macadamized and will not decay as did the plank-road of fifty years ago, which is now replaced by the excellent macadamized road from Bethania to Winston-Salem. Other roads leading from Bethania are the so-called old Hollow road due north, and the Shallowford road southwest.

Look at our iron and steel bridges, too, compared with the weak wooden structures of the past, washed away by the next freshet. With good roads, fine bridges, with industrial and educational development, our beloved Bethania is surely arising to new life and vigor and progress.

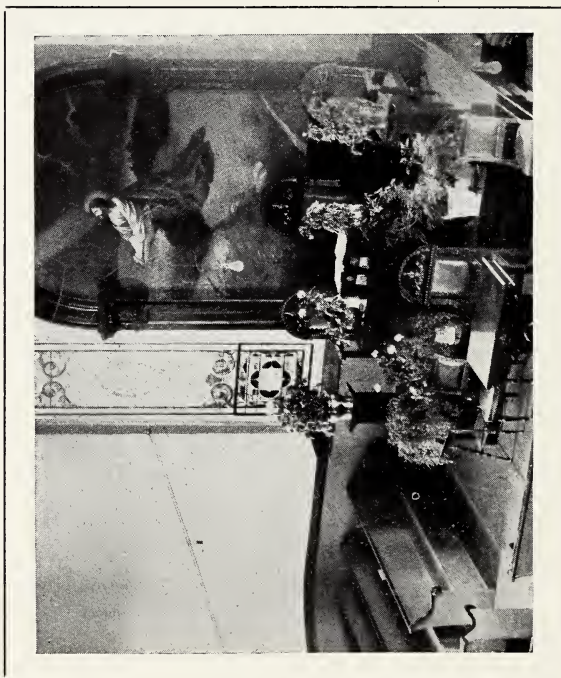
We are proud of the deeds of our ancestors, but we dare not stop here. Fifty years ago, a good many of us were here to celebrate our Centennial, and the Jubilee of our church building. In 1859 our church had but then discarded its old-time reading-desk, and rejoiced in a white enamelled pulpit built by Rev. Jacob Siewers the pastor, for that occasion. In 1884, under the energetic leadership of J. H. Kapp, the interior of the church was re-modelled into its present condition; the north gallery was torn out, the pulpit removed from the east side to its present place.

The old organ is still the same. We love it as our fathers did. We think of those who played it in the past, beginning with Jacob Lash, William Grabs, Dr.

Shuman, Mrs. Oehman, E. C. Lehman, Maria Butner, Mrs. Sallie Kapp beginning when she was twelve years old, and continuing till increasing family cares put a stop to it, Mrs. Almira Kapp, and the present organist Mrs. Strickland, who has played it thirty years, and its tones are still sweet in our ears. But we dare not stop here, we must do our part in the great onward march of Progress and show ourselves worthy descendants of those who toiled and prayed and wrought here 150 years ago.

MINISTERS OF BETHANIA.

John David Bishop, 1760—1763
 L. G. Backhoff, 1761—1770.
 John G. Ernst, 1770—1784.
 Valentin Beck, 1784—1791.
 Simon Peter, 1791—1802.
 Christ. T. Pfohl, 1802—1823.
 J. P. Kluge, Assistant, 1813—1819.
 Peter Wolle, Assistant, 1819—1822.
 Chas. Van Vleck, 1822—1826.
 J. C. Jacobson, 1820—1834.
 G. F. Bahnson, 1834—1838.
 Julius T. Beckler, 1838—1844.
 F. F. Hagen, 1844—1851.
 M. E. Grunert, 1851—1857.
 Jacob Siewers, 1857—1865.
 C. L. Rights, 1865—1873.
 E. P. Greider, 1873—1877.
 R. P. Leinbach, 1877—1892.
 E. S. Crosland, 1892—1901.
 F. W. Grabs, 1901 ———



MEMORIALS

ADDRESS.

REV. J. KENNETH PFOHL

IT is a great pleasure to be able to be present with you on this memorial occasion and to have part in these exercises. In fact, I am not so sure, but that my interest in this event is as great if not greater than that of any other person present. When mention was first made of the approaching celebration I felt an interest in it, and when asked by Bro. Grabs to take some part, I was prepared to signify my willingness to do so. But since looking over the records of the years, in preparation for my part in the exercises, my interest has been greatly increased. I had known, of course, that my family history and that of Bethania were in very close touch with each other, but how closely it had been connected with important occasions of this kind I did not know until quite recently. From the list of pastors of this congregation as given in Clewell's History of Wachovia, I learned that in 1809 when this congregation was fifty years old my great-grandfather, on my father's side, the Rev. Christian Thomas Pfohl, was the pastor of this congregation and as such had charge of the exercises incident to that occasion. Again fifty years later, when in 1859 the congregation observed its one-hundredth anniversary, my grand-father on my mother's side, Rev. Jacob Siewers, was the pastor of the congregation and of course took part in the centennial celebration. It is but natural then, after another fifty years has gone by, that I, the only descendant of these two

former pastors of the Bethania congregation in the ministry of the church, should be interested in taking part in the exercises of this Sesqui-Centennial anniversary.

Whether it is due to inheritance through both branches of my family or to the influence of this hour, I cannot say, but I feel that I have somehow caught or been caught by the spirit of the place and occasion. and am in full sympathy with you in this important celebration. I feel that you do well to celebrate the event. It is well to call back the sons and daughters who have been led to make their homes elsewhere, that they may mingle together as in earlier days, renew their friendship, strengthen the ties which bind them together, and come under the healthful influence of the old home again. It is fitting, too, to pause in the midst of our busy life to think of those who lived and wrought for the upbuilding of this community but who have long ago rested from their toil and whose ashes lie on yonder hill, and to pay tribute to their memory. And you will find it helpful, I'm sure, to take an inventory, as it were, of your resources, see what has been accomplished, whither you are tending and how you may wisely and successfully continue the work which has up to this time been so well done.

One hundred and fifty years! How shall we view it? As a long or short period of time? Measured in the light of eternity it is very, very short, scarcely a breath. But viewed from the standpoint from which earthly things are viewed it is a very considerable space of time. I had thought of the hundred and fifty years of life here, but had not realized how long a period it was, until I held in my hand the little card announcing these exercises, at the top

of which I saw side by side the two dates 1759-1909. With the latter date I was familiar enough, but the former appeared very unfamiliar. "1759!" Away back in the middle of the 18th century. What of it? I asked myself. I was bewildered. Rip Van Winkle was not more so when he found himself in the midst of strangely new scenes, than I, as I tried to make my way back through the scenes and events of which I had heard and read to the time when Spangenberg, Seidel and Lash on June 12, 1759 made their way from Bethabara to the sloping hillside north of the Black Walnut Bottom and decided on the exact location of the settlement to which they gave the name Bethania.

In my journey through the years my own experience was of small moment, for my earliest recollections led me not even a fifth part of the way. So I searched among the memory records for information gained from parents and grandparents. I recalled having heard of weekly visits paid by a young book-keeper of Salem to the daughter of a former pastor, who though a teacher in the Salem Female Academy, spent her vacations at the Bethania parsonage. But I found that those days when my father was wooing the Bethania pastor's daughter led me back no farther than the early sixties of the 19th century. I was still more than 100 years from the beginning. Once more I sought within my family history to see if I could find out how long it had really been since the beginning of Bethania. I went back to the time of my great-grandfather—four generations back—and found that five pastors had served the congregation before his time and that I was still in the 19th century. Back to the time of my great-grandfather and still fifty years from the beginning! Bethania

was in my estimation becoming hoary with age. All family connections having failed me, I turned to the dates of important events in our country's history which I had stored in memory's vaults. 1789—the year of the organization of the government of the United States with Geo. Washington as its first president—but I found that Bethania was already 30 years of age at that time. 1775—when the brave sons of Mecklenburg county sent forth their famous Declaration of Independence. But I found that then already the work in Bethania was firmly planted and that one of the most authentic records of this important event was found in the diary of this congregation. Once more I searched and the years 1754 to 1763 stood before me. With them I had always associated the French and Indian war, when British and French were struggling for the mastery of the new world and determining whether the influence of French or English should predominate in the colonies. And there in the very middle of that struggle with which there had always been associated in my mind the adventures of the young surveyor Washington and the awful atrocities of the Indians—in that period, when as yet there was no thought of independence of the mother country, when the need of the union of the colonies was just beginning to make itself felt, when as yet not one single important event had taken place looking to the formation of the American Union—Bethania's foundation was laid.

How far off the beginning appears to us now! How many the events which have crowded into the years since that time! How important the items of news which from time to time reached the ears of the villagers here. At the village store, the men, and

in the home around the quilting frame, the women, discussed such items of news as the battle of Bunker Hill and the defeat of Napoleon at Waterloo. Of all the exciting events connected with the Revolution, the happenings incident to the formation of our government and of the growth and development of our great country, this settlement has been an interested witness and in many of them she has played her little part.

But you ask me, what of the place itself? What of the life here during these one hundred and fifty years? What is there to show for the toil and struggle of those who have lived and wrought here? What have they accomplished? How have they builded?

These are questions in which all are interested. Of these things many of you have been thinking as your thoughts turned towards this Sesqui-Centennial celebration. How shall they be answered?

The true measure of things is never to be sought for in times of quantity but quality. It is not the extent of costly possessions or the vastness of business enterprises that counts for most, but character and influence. This we are accustomed to reckon true of individuals. It is none the less true of communities. Of all things, character alone is enduring, it remains when all else has perished. Though material prosperity is not to be despised, yet it is by no means the highest good, and the worth of a community to the State and to the world is not dependent primarily on its wealth or its industry, but upon its character and influence. That a community as well as an individual has character there is scarcely need to state. Neither need we waste words in declaring that the character of a community is very powerful

and influences for good or ill not only the citizens of the community as such, but the county, the State and even the nation.

Of this community around which our interest is centered today, it may be said that in the progress of these 150 years it has developed a strong and well defined character, a character well known by all who have come into contact with its life and which has given it an influence for good wherever it is known.

In determining the character of this community two important factors have been at work—the one from without, the other from within—the one almost wholly material, the other spiritual.

The influence from without has come from the peculiar position of the community in relation to the great trade centers and the principle avenues of trade, to its location and its natural environs. These things have determined the occupations of the people, their habits of life, and, to a very large extent, they have been responsible for the lack of any great industrial development. Then it must always be borne in mind that the purpose of those who planned and for many years directed the life of this place, was not to make of it any large center of activity. They threw their influence and strongest efforts in the direction of the settlement founded a few years later at Salem, and it was never their intention that Bethania should be other than a small settlement. It may easily be seen too, how this fact has called away, from time to time, young people of strength and ability who have gone to build up other places and has thus taken from the home community much of vigor and young strength. In this respect I know of few communities which have suffered to the same extent as Bethania, and yet it is to her great credit,

and it should be to her a cause of just pride and a splendid testimonial to her character, that they have added strength and efficiency to those communities with which they have cast in their lot, that they have brought honor upon the old home that sent them forth, have preserved her fair name and have witnessed to the true worth of the life of this place.

The other force that has operated to determine the character of the place has been the ideals of its people—a force always more potent in shaping character, whether of an individual or community, than anything else. From the ideals of the men and the women who during a century and half have labored and wrought here and have builded much of their ideals into the life of this place, there has come the determining force which has moulded the Bethania character and developed the Bethania spirit.

Do you ask me what it is? It is made up of three factors.

The first of these of which I shall speak is—Industry.

I. The first settlers were industrious people—men of unwearied toil, who gave themselves with zeal and devotion to the building of a home here in the wilderness of Carolina which should stand for the highest and best there was in life. That they were men of great industry was evidenced by the extent of their accomplishments. Entering this unbroken wilderness they soon cut roads, cleared fields, erected dwellings, built industries, harvested crops—in fact, in a short space of time established here the best and most flourishing industrial center of their time, which was sought eagerly by the citizens of the country for a hundred miles around. They were a busy, hard working people, who brought to their work

earnest consecration of purpose. They were careful workers. They were building not for a day only. They were systematic in their efforts. They worked after plans had been well matured and not from the standpoint of self, but for the good of all. This principle of industry has been maintained. Development of large business centers has worked great hardships and has caused enterprises here to cease, has led many sons and daughters to go elsewhere, and yet, those who have gone from you and those who have remained have been true to the ideal of industry and honest toil.

II. The second ideal is that of education or the training of the young. In this world of change, where one generation comes upon the stage of life, plays its part, and passes off to make room for another, there are few things more important than education. How else shall the life be kept from falling to a lower level than by the training of the children, by instilling into them high ideals and the spirit of lofty endeavor. This is a principle to which the Moravian Church has ever sought to be true. And here, in Bethania, from the earliest times, the education of the youth has been most strongly emphasized. The ideal has been for education in its broadest meaning—not simply the education of the mind—the training of the intellect—but more important still, the education of the heart as well. Moral and spiritual training have here gone hand in hand with the intellectual and the young have been taught to live as well as to know. It has made Bethania a community of more than ordinary intelligence and morality. In accordance with this ideal there has likewise been instilled into the young a love for the higher arts—those things that bring that broader

culture not to be gained from books alone. Here you find a love for music and a proficiency in the art not found in many rural communities; here your young men have shown commendable zeal in conducting their debating clubs, and these things, with frequent lectures and entertainments, have given to your people and community a culture and polish which is always noticeable to the visitor and which has given tone and color to your life.

The third factor of the Bethania spirit is Godliness.

III. I mention it last purely for emphasis. It properly belongs first, for it has been the very foundation of the life here. If one principle was more prominent in the life of the early settlers than any other, it was their godliness. They recognized their dependence upon God; they implored his guidance and sought his aid. They were men of simple child-like faith, who had committed their way to Him and whose first purpose was to serve Him. Men who believed that God's favor was to be sought in secular as well as spiritual things. If you would catch something of the godliness of those men, who in 1759 laid here the beginning of this work, you would be greatly aided by the record given in the History of Wachovia. There we read that on July 12, 1859, the little company of brethren gathered on the spot where the Grab's house, the first house in Bethania, was to be erected, and there the morning prayers were conducted and there they prayed that those who would reside in the house, as well as the future inhabitants of the town, might be blessed. Continuing we are told that the diary adds—"The service drew us very near to each other in the tie of brotherly love." Such was the spirit of the men of that far

off day. Whatever else they may or may not have been, of this we are sure, they were godly.

Their motive was not a selfish one that brought them as Pioneers of civilization into these Carolina wilds. They came because the church wanted them to come; they came under the direction and authority of the church, believing that in obeying the church they were obeying God. They came to their work of cutting roads, of erecting houses, of tilling fields, in exactly the same spirit that the pastor goes to his new field of labor or the missionary to his distant home. They brought to their work the same consecration and the same holy purpose. They were laymen called of God to labor for Him.

It was this spirit that brought it about that from the beginning this community began to witness for God. It was for His glory that they laid their foundation here and sought to build thereon, and, than, this, I know of no higher motive than can actuate men. In so doing they were carrying out the supreme purpose of God with man.

If to me it has been given to understand God's purpose with man and his desire for the world, it is, that, throughout the length and breadth of the earth, wherever man dwells, he may witness for Him, that he may cause it to be known that there is a God in heaven who rules over the affairs of men and desires them to live in obedience to His commands and to seek to carry out his purpose.

That here, in this little corner of the world, the corner into which God led them to make their home, our forefathers sought to carry out this great purpose of God, is that which today should furnish the chief joy of this anniversary occasion.

That, in the beginning, Bethania was as a light in

the wilderness shining for God, that, today, her citizens are still seeking to be loyal to Him and are endeavoring to celebrate this occasion in a spirit of worship and devotion to Him, is your chief glory. Than this there is no greater privilege, there is no higher honor. This must ever be the crowning glory as it should be the chief end of every community's life.

It is in my heart today to wish for you, the citizens of this community, and for old Bethania, many years of opportunity and service. I would have them be years of earnest toil, of zealous striving, of noble endeavor, of glorious attainment. But if they are to be such, you must be true to the great ideals of your fathers. You must build upon the foundation of faith in God. You must seek ever to witness for Him. You must be most careful and faithful in the training of the youth. You must be most diligent in your toil and labor. Then will the blessing of God, for which, on the first day of the life here, the forefathers prayed, abide with you always.



SKETCH OF CELEBRATION.

SATURDAY, the first day of the anniversary services, opened with a bright sky. In due time the people began to arrive from different parts of the Province and surrounding country and continued to come until we had a large congregation.

About half an hour before the opening the church band announced the happy occasion by playing chorals on the steeple.

Some time after ten o'clock the services began with the congregation rising and singing, "Now let us praise the Lord," after which the choir sang, "I Will Extol." Rev. J. F. McCuiston, pastor of Christ Church, Salem, led in a responsive reading, and read Psalm 90.

Rev. E. C. Stempel, pastor of East Salem and Centerville, led in prayer and read the greetings from the Mission Board in Berthelsdorf. Rev. James E. Hall, pastor of the congregation, and principal of the school, at Clemmons, gave greetings for the Province.

Rev. J. K. Pfohl, pastor of Salem Home congregation, delivered the Sesqui-Centennial address, which was followed by an anthem by the choir, "Awake My Soul."

The close of the service consisted of the presentation of the Lash Window and other memorials. Two little girls, of the youngest descendants of John Christian Lash, unveiled the window put in to his memory by members of the family. Other Sesqui-Centennial memorials, as announced by the pastor, were: A painting in the arch behind the pulpit, put

in for a former pastor Rev. E. P. Greider, by his widow, Mrs. Sarah Greider, and daughter, Mrs. E. M. Lehman; pupit pedestals, by Mr. E. T. Kapp; pulpit chairs in memory of the late J. H. Kapp, by members of his family; chair for communion table, by infant classes of Bethania Sunday School; pulpit Bible, by Miss E. A. Lehman; Bible book mark by Mrs. E. S. Crosland in memory of her son, Shober, who was born in Bethania; carpet and jardinieres, by Young Ladies' Bible Class and Young Men's Bible Class of Bethania Sunday School; window transoms for ventilation, by Ladies' Missionary Society; Sunday School piano purchased by united efforts and contributions of people in, and outside of Bethania; concrete walk on church pavement, the fund started by Mrs. E. M. Lehman's Sunday School class and completed by contributions from friends, in Bethania and Salem; also painting on exterior of parsonage and church, and graveyard fence. Rev. E. S. Crosland, pastor of Calvary Church, Winston, offered the dedicatory prayer.

After the closing hymn, "O Lord of heaven, and earth, and sea!" Bro. Hall pronounced the benediction.

SATURDAY AFTERNOON.

The playing by the band in front of the church was followed by the Sunday School Mass-Meeting, in which Bethania, Olivet, Alpha, and Mizpah schools had a reserved place in the middle row of seats. Bro. Crosland, the only surviving former pastor, presided. The Sunday School piano led the singing. Hymns familiar to everybody were used.

The hymn, "Come thou fount of every blessing!" and a responsive reading for leader, schools, and

congregation formed the opening. Bro. Pfohl offered the opening prayer.

A historical sketch of the four Sunday Schools of the congregation was read by the pastor, F. W. Grabs. Mr. E. A. Ebert, president of Forsyth County Sunday School Association, brought greetings from the county.

Addresses were delivered by Bro. McCuiston and Col. F. H. Fries.

After the closing prayer by Bro. Crosland, "Blest be the tie that binds" was sung before the benediction.

SATURDAY NIGHT.

Promptly at seven o'clock a large congregation assembled behind the church as the band played Tune 159A and joined in singing to the same tune, "All hail! thy church's Saviour dear."

We then proceeded to the grave yard to hold the service similar to the one held fifty years ago at night.

When the people had arranged themselves on the sacred burial ground, illuminated with electric lights provided especially for our anniversary celebration, two hymns were sung: "Children of the heavenly king!" and "Come, let us join our friends above."

The pastor read a brief newspaper clipping from 1859 describing the grave yard service as held in that year.

Bro. McCuiston led in prayer.

The brethren Crosland and Stempel read the Easter morning Litany.

Before the close Bro. Stempel read a letter from Rev. George F. Bahnson, of Pennsylvania, referring to his father, Bishop Bahnson, who took active part

in the graveyard service in the celebration in 1859.

A number of hymns were sung in the service, the band leading. The happy and peculiarly impressive occasion was closed with the anthem, "Sing hallelujah, praise the Lord," after which Bro. McCuiston pronounced the benediction.

SUNDAY FORENOON.

The second day opened bright as the preceding one. The happy Sabbath was announced by the band, which played in front of the church.

The congregation was larger than on the day before, about five hundred being present.

"The service was opened with "Creation Hymn" by the choir. The pastor led in the "Te Deum Laudamus." Rev. H. E. Rondthaler, Principal of Salem Academy and College, read the lessons for the day and led in prayer.

The Sesqui-Centennial sermon was preached by Rt. Rev. Edward Rondthaler, D. D., of Salem, from the text: Jesus Christ the same yesterday, and today, and forever—Heb. 13:8.

After the sermon the choir sang "Nearer My God to Thee," after which the pastor led in prayer.

Greetings were read from Rev. J. H. Clewell, of Bethlehem, Pa., and Rt. Rev. M. W. Leibert, of New York City.

After the closing hymn, "O God, our help in ages past," Bishop Rondthaler pronounced the benediction.

SUNDAY AFTERNOON.

The band announced the Historical Meeting by playing again in front of the church.

The service began with "Praise God, from whom

all blessings flow." The pastor led in a responsive reading. "Angel Bands in Strains Sweet Sounding" was sung by the choir. Bishop Rondthaler offered the prayer.

The Historical Sketch of Bethania, written by Miss E. A. Lehman, was read by Bro. H. E. Rondthaler and was heard with close attention. Miss Lehman herself read the Sesqui-Centennial poem that she had written for the occasion.

The pastor read greetings from Rev. Jonathan Reinke, of the West Indies, as a representative from the Foreign Mission work, Rev. Walter A. Schmidt, of Herrnhut, as secretary of the work in Bohemia and Moravia, and Rev. F. E. Grunert, of Staten Island, N. Y.

The congregation was dismissed by Bro. H. E. Rondthaler.

SUNDAY NIGHT.

The closing praise service, with the electric lights, the orchestra from Winston-Salem to lead in the music, and the inspiring singing by the congregation, was the most brilliant one of all.

The grand old familiar church hymns were used. The congregation joined in the Lord's Prayer in the opening part. The pastor read Psalm 122. Mr. F. H. Lash offered the prayer.

The closing address was delivered by Col. W. A. Blair.

Miss Ella Lehman sang a solo, "Beautiful Home of Paradise" with orchestral accompaniment.

At different times in the service greetings were read from Rev. C. A. Meilicke, of Grand Rapids, Wis.; Rev. Paul M. Greider, of Brooklyn, N. Y.; Rev. E. S. Hagen, of Lititz, Pa.; Rev. S. H. Gapp,

editor of "The Moravian" and Professor in Moravian College and Theological Seminary, Bethlehem, Pa.; Rev. H. P. Mumford, of England, Editor of "Moravian Missions"; and Bishop Berkenhagen, of Kleinwelka, Germany.

After the Doxology in responsive reading the service closed, as on the previous night, with the "Sing Hallelujah, Praise the Lord" anthem, after which the glorius Sesqui-Centennial celebration of 1909 was ended with the benediction by the pastor.



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